

stimulates human (strength) and
divine (food);
thereupon praises reach the royal
(*Sonta*).

4. Cleansed by the ten well-working
(fingers),
the companion (of the waters) stands amongst
the
midmost mothers¹ to measure (the worlds);
the
beholder of men protecting sacred rites (for
the
sake) of auspicious ambrosia looks after
both
races.²

5. Being filtered for LSDRA'S world-
supporting
strength,³ stationed in the midst of both worlds
he
goes (everywhere); the showerer destroys the
evil-
minded by his vigour, challenging the A-STEAS⁴
like
an archer.

Varga xxiv. 6. He repeatedly beholding his
parents (heaven
and earth) proceeds with a loud noise,
like cows
(looking at their calves and lowing),
and with a

¹ *Mdtruhu* is not explained ; *madhyamdm* is said
to mean
"placed in the atmosphere/*

* Here Sayana correctly takes the words as
referring to gods
and men, and adds, " men by granting them
their desires,
gods by bestowing oblations upon them.**

³ See note on IX. 86. 3.

⁴ Sayana explains *surudhah* as *sucjid rundhatt
pardn*, which
would seem to mean "they avert pain from
others," and con-
tinues, *dubka-kdrino* ^{*J*urdn*} which, seems quite
inconsistent.

Adedisdnah properly means "aiming at."

S'aryakd is ex-

plained as *Jiananasddjianair iskubir Jiantd vzrak*.

On TL 16.

39, Sayana gives force to both meanings, *sarya* "an enemy"

and *saryd* "an arrow," by explaining the word as *vdnaik*

satrLndm bant a.